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μέχμ, Il. 13, 143. V. 13, "εἰ: used by the poets, where Attic prose would use ἄν." To say nothing of the loose form of the note, why ἄν instead of ἦν? So just afterward, v. 17, the note has ἄν τι πάθῃ, the text ἦν. On Tyrtaios, 10, 25, it was surely unnecessary to call the attention of the pupils of Smith College to the antique candor of αἰδοῖα. Solon, 4, 6 "πειθόμενοι: suggests the idea of yielding to persuasion," very much as μεγάλην (v. 3) suggests the idea of "great." The crown of scholarship, however, is to be found in the annotation on Mimnermos, 2, 14, "Αἰδοῖν: the use of the *feminine* form, as referring to a place, belongs to the later Greek." This discovery is Professor Tyler's own. But then he has had peculiar advantages. This extension of Comte's saying, this great revelation *l'enfer se féminise* could only have been made by a teacher of exceptional opportunities. Das Ewig-Weibliche zieht uns hinan.

B. L. G.

The Frisian Language and Literature: A Historical Study. By W. T. HEWETT.

This is an excellent monograph, not only on the language and literature of the Frisians, but also on their history. The first part, "on the early extent of Frisia," is particularly valuable because it puts in a convenient shape and place all the references to the subject in the classical and later writers. The amount of the extant literature is, while succinct, yet complete and accurate.

The "brief review of Frisian forms and inflections" is still based on Heyne, Rask and Helfenstein. We think the author should have gone beyond them, especially in the phonology. The late researches have shown that the predominance of the primitive vowels a, i, u, in Frisian, as in Gothic, is not so great and striking as the above authorities think it to be.

H. C. G. B.